39.-n° 41

A FULL ANSWER AND CONFUTATION OF A SCANDALOUS PAMPHLET,

CALLED,

A SEASONABLE DISCOURSE,

SHEWING,

The Necessity of maintaining the eſtabliſhed Religion in oppoſition to Popery.

OR

A clear Vindication of the Catholicks of *ENGLAND* from all *matter of Fact*, charged againſt them by their Enemies.

Occidit miſeros crambe repetita——

MDCLXXIII.

Reader, you may well expect faults in an Antwerp *Printer: they are many, but the moſt material are theſe.*

P. 2. l. 10. for *Proteſtants, Hiſtorians*, r. Proteſtant Hiſtorians.
P. 4. l. 21. for *Igenuity*, r. ingenuity.
P. 7. l. 32. for *man vitiates*, r. man who vitiates.
P. 9. l. 3. for *citaions*, r. citations.
P. 9. l. 28. for *ſince Reformation*, r. ſince the Reformation.
P. 9. l. 34. for *nor was there*, r. nor were there.
P. 11. l. 18. for *Prince*, r. prime.
P. 14. l. 11. for *it*, r. them.
P. 15. l. 19. dele or.
P. 15. l. 20. for *the nation*, r. nation of the
P. 17. l. 21. for *Indulgence*, r. Indulgences and Pardons.
P. 17. l. 29. for *tell us Mr.* r. tell us of Mr.
P. 18. l. 35. for *Alba*, r. *Alva*.
P. 20. l. 8. for *daggers draw*, r. daggers drawing
P. 21. l. 33. for *Book*, r. Cooke.
P. 23. l. 4. for *become the*. r. become I fear the.
P. 23. l. 5. for *courage has*, r. courage have.
P. 23. l. 11. for *the ſecond*, dele the
P. 23. l. 23. for *correſpondences*, r. correſpondence.
P. 23. l. 27. for *fit*, r. unfit.
P. 23. l. 37. for *advantags*, r. advantage.

The *Antwerp* Printer,
To
Mr. *Henry Brome* at the *Gun* in St. *Pauls* Church-yard. *London.*

Mr. Brome,

I *Give you a thouſand thanks for the Book called the* Seaſonable Diſcourſe, *which you have lately printed: To ſpeak truth 'tis full of lyes, but that's all one, ſeeing it brings you in real money; yet I fear upon ſecond thoughts you are not ſo much beholden to the Author, as to your own Mother-Wit; which is ſufficient I'l engage, to ſerve any Pentionary of* Holland; *for I find that this Pamphlet would have lain on your hands in ſpight of* Popery *in the Front, and have made no more noiſe than your* Gun, *had you not caus'd every hundred to ſeem a new Impreſſion; and truly if you go on in this way, there may be ſoon as many* Editions *as have been of the* Practice of Piety. *Another Artifice of yours was alſo excellent, in printing a new* Title Page *to the old* Anſwer of the Papiſts Apology, *which has I ſee not a little cumber'd your* Shop *for theſe five long years; and thus a* Bawd *with a Cloath Waſt-coat and a pair of Pattens, put's off her ſtale Commodities for freſh* Chamber-Maids *newly come out of the* Country: *But words are but words Mr.* Brome, *and wo be to the raw Scholar that fall's notwithſtanding into either of your hands.*

I have now done with you, were I not to trouble you with two Recommendations; The firſt is to Monſieur du Moulin, *a great* Papiſt-Grinder *as I underſtand; and therefore if he pleaſe I ſhall very week ſend him an* Amſterdam Gazette, *which has as good*

as

and as Authentick Stories of the Pope *and* Jeſuits *as any in his own Book. The Writer is not a Mad* Spaniſh Lay-Brother, *but a Wild* French Frier *that for the better ſubduing his* Rebellious Fleſh, *has got (--you may be ſure) a ſtout* Buxome-Wench *to his Aſſiſtance; and thus Mr.* Brome *you may ſee (and* Padre Macedo, *or* Pere Anian *of the* Savoy *can tell you) that a* Moin defrocqué; *a* Renegade Prieſt *though he burnt his* Breviary, *will yet find an Office where ever he run's.*

My ſecond Recommendation is to the Author of the Diſcourſe *and* Anſwer *of the* Apology, *though he has not been now ſo kind as heretofore, for He ſeis'd with great dexterity the whole Engliſh Edition of the* Reply, *but has now taken in the Preſs but one Sheet of this Book, which negligence (you know well) is a plain damage to me. Farewell Mr.* Brome, *my Wife cries the Meat is on the Table, and therefore* Manum de Tabulâ, *I muſt leave writing, after I have told you that I am,*

Your aſſured Friend,
Michael Cnobbaerdt.

Antwerp, *Mar.* 18.
1673. St. No.

To the PROTESTANT READER.

AS for my Religion, I own my ſelf a Catholick, and if I trouble you now, 'tis not only contrary to what I once intended, but alſo to the intentions of all my Acquaintance, who determined never more to enter into the liſts of Contention and Diſpute (where for a hundred and odd years our Profeſſours have been conſtant Combatants) unleſs compelled to it by unpardonable injuries and provocations. This ſome of our late Writers have told you in Print and this in our common converſation we openly declared, reſolving (ſince by the gracious ſuſpenſion of thoſe bloody and unparallel'd penalties, we were again lookt upon as Engliſhmen) to bend our whole ſtudies for the future to the practical part of Religion, and to the entire ſervice of our King and Country, from which (as much as lay in the power of Laws) we have hitherto been prohibited. But what Sermons, what Books, what Cabals, what travelling over Sea and Land have there been by five or ſix of your worthy Doctors, to incenſe our fellow-ſubjects againſt us, as Idolaters to God, and Traitors to our Lord and Soveraign.

If theſe Calumnies be not ſufficient to make us ſpeak, be pleaſed to tell me what can do it? and as though the tranſactions, and ſpiritual juggles of laſt year were yet uncompleat, out comes this Rare Piece, at the very opening of the Parliament, calling it ſelf a *Seaſonable Diſcourſe*, with flouriſhes againſt Popery, as they are expreſſed in the Title Page of this my Treatiſe, which is to examine whether the *Diſcourſe* were ſo *ſeaſonable* as the Author pretends, and afterwards whether there be any weight in the Arguments themſelves. And by the way, *Reader*, you may ſee how theſe Champions of the Proteſtant Cauſe (as they wou'd be fain thought) ſtrive not only to perplex us, but cheat alſo the whole Nation if they could: For what is a greater vexation to our Writers, than to find Libels come dayly out againſt us cramm'd with nothing elſe but what our Adverſaries know falſe, and alſo anſwered perchance 40 times before? Now the reaſon of this impudence is, becauſe our Books (if they happen to eſcape the danger of the Preſs) not ſtanding publickly on the Stalls, few men (as they hope) read them; and therefore a while after ſome learned Clerk (ſuch another as this my Antagoniſt) attaques us, as if the Thred-bare Topick were as freſh as a new gather'd Roſe, which never yet was touched or breathed upon. In this manner are we now dealt with by the very Compiler of this

idle *Diſcourſe*; for he knew that all the Arguments (or at leaſt the chiefeſt) uſed by him at preſent to calumniate the Catholicks of *England*, were anſwered to a tittle in the *Reply to the Anſwer of the Catholick Apology*, of which there have been already two Editions; the firſt almoſt wholly ſeized upon in the Preſs, by Him againſt whom it was directed; which He thought was the ſafeſt way of rejoyning. I ſay, this Adverſary, (who for many reaſons, I am ſure, is the *Anti-Apologiſt*) can have yet the brazen face as to lay thoſe Crimes and Tenets to our charge, when he knows to his ſhame they have been ſo plainly confuted, not by fetches and evaſions, but by the Teſtimony of the *beſt Proteſtant Hiſtorians* and *Writers* extant; and becauſe you may ſee what has been diſcuſſed and debated, I'le for brevity's ſake (which is I hope no foul play) inſert here the Contents of the matter treated in the ſaid *Reply* againſt Him.

1 *Whether Papiſts were neceſſitated in the late War further than in Duty to fight for their Soveraign*, pag. 1.

2 *Concerning ſtirs by* Papiſts *in the beginning of the Reformation, and the cauſes of them*, pag. 20.

3 *Concerning the Iriſh Rebellion, and how free the Engliſh Catholicks were of it*, pag. 54.

4 Monſieur du Moulin's *Canonical French Integrity, in his Allegations againſt Papiſts, eſpecially about the King's Death*, p. 59.

5 *Whether Papiſts dye in* England *for their Conſcience, or for Treaſon*, p. 68.

6 *About the Oath of Allegiance, and diſpenſing with Vows*, p. 71.

7 *Whether their General Councils, Decretals, and* Divines, *teach* Papiſts *Rebellion and depoſing Kings; and in the Theory and Practice, whether* Papiſts *or* Proteſtants *have been moſt in fault*, p. 74.

8 *Whether Papiſts governed the civiliz'd world, and of their Ignorance*, p. 92.

9 *Whether Proteſtant* Princes *are more abſolute than the Popiſh*, pag. 100. and 103. and Pref.

10 *About Queen* Mary's *Perſecution, and whether She or the Reformed Government was moſt cruel, and ſpilt moſt blood for Religion*, p. 106.

11 *Whether* Papiſts *cauſed the War in the Three Kingdoms*, p. 115.

12 *Whether* Papiſts *were Connivers in the late Troubles, and where they were in the ſeveral* Cavalier Plots *for His Majeſty*, p. 125.

13 *Whether Papiſts twice converted* England *from* Paganiſm, p. 131.

14 *Whether Popiſh or* Proteſtant *Governments are kinder to their diſſenting Subjects*, p. 135. and Poſtſcript.

15 *Concerning the French Maſſacre*, p. 143, 148, and 163.

16 *The Popiſh Miſdemeanors in Queen* Elizabeth's *Reign, and their then Plea*, p. 171.

17. *How*

17 *How protestants have used Popish Princes here in* England, p. 191.
18 *About the Powder Treason, which is proved no design of the Catholicks*, pag. 202.
19 *About* Hubert *the French-man, who was hang'd for burning* London, pag. 227.
20 *Concerning the Catalogue of the* Papists, *that dyed for their King, and of the Protestants also that dyed in that Bed of Honour*, p. 152.
With many other things of Note in several places of this Treatise.

Having thus given you, *Good Reader*, the summ of the matter handled, and desiring you to peruse the *Book* it self, which was once common enough, I must intreat you to consider how much now rests as to *Matter of Fact* for me here to answer, if the recited *Heads* are fully proved: nor can I think but they are so, seeing neither my Opponent, nor any of his Fraternity durst yet in the least contradict them, and that the whole also is made good (as I said before) out of the *Protestant writers* of the chiefest rank and authority.

But though this very Recapitulation were sufficient to confute this scandalous Pamphlet (especially the *Nature* of the Place where I now am, denying me Books and other conveniencies) yet the *Indignation* I have against this bawling *Codrus*, shall make me lay down things pertinent enough to the confusion of 20 such Antagonists, were they all in Council together: And moreover I promise, that what I now write in haste to satisfie the sollicitation of Friends (who have sent me this vain, though villanous Libell) shall, God willing, with the forementioned *Reply*, be shortly reprinted and enlarged.

In the first place then, be you, *Reader*, pleased to judge whether this wise Discourse were *Seasonable*, and whether 'twas not done more like *Mijn Heer Sasse* in the Tower, than a true English man, to endeavour (for that is the utmost of my Adversaries Power) to distract the Nation, or its Representatives with Disputes, when we are engaged in a War, and when nothing can ruine us, but our own private Dissentions? Did not De *Witt*, and all that *Juncto* brag that they would set us together by the Ears about *Religion*, and therefore printed several seditious and contentious Books, taken by our Magistrates in divers places, as they were to be dispers't amongst us?

These and many other Reasons caused the King to put out His *Gracious Indulgence*, that confounded the Designs of these forraign *Achitophels*, and hitherto united *England* like one man without the least murmur in our streets, but what proceeded from a few preaching *Rabsheka*'s, who value

nothing but their own concerns, and prefer them (as I ſhall demonſtrate to you by and by) before all that is good and ſacred. Had this Miniſter been a Man of God, as he aims to be thought by his ſilly Followers, he would have adviſed every body to let the *Wheat and Tares* (if there were any) grow together till *Harveſt*, I mean, till the *Hollanders*, the mortal Enemies of the Nation, had been brought to Reaſon, and not endangered now the whole crop by his falſe, malicious and moſt *unſeaſonable Diſcourſe* of *Weeding*. But ſince the *Dutchman* has ſcribled and thrown amongſt us (as a caſt of his office) this bone of Diviſion and Strife, we will a little nearer conſider the ſubſtance of the whole work, which though conſiſting of 12 Sections, may yet be reduced to theſe 3 following Heads. 1. *The excellency of the Faith of the Engliſh Reformed Church, with the erroniouſneſs of ours.* 2. *The danger that may ariſe to Magiſtrates by our Tenets or Principles.* And laſtly, *How deſtructive Popery is to the Policy or Intereſt of the Kingdom.*

I. Head As for the *Doctrine* of his own *Church*, he has ſo expreſſed it, that I'le be bound to deſcribe the *Faith* of any Chriſtian *Congregation* in the world in the very ſame words, omitting only the irrefragable proofs, and marginal quotations which are taken out of the *Articles*, *Catechiſms*, *Common Prayer*, and ſuch like weighty Books of Authority. With the ſame ingenuity on the other ſide, and with a thouſand monſtrous exaggerations has he trick'd out ours, being as like the Original, as a Scar-crow is to an accompliſhed and well bread Cavalier. And truely 'tis a wonderful thing to me, that even *Proteſtants* of wit can be ſo ſtrangely deceived by their blind Leaders, as poſitively to affirm we believe thus and thus, though we our ſelves tell them the contrary. I ſay, we our ſelves, who they know will rather dye than abjure the *Real Preſence*, the *Infalibility of the Church*, *Purgatory*, or any other Point of *Faith*, and therefore who is ſo fit to be believed about our *Doctrine*, as thoſe that for the Profeſſion of it, are deprived of the greateſt priviledges of the Kingdom, which yet they might enjoy (as every body knows) by the leaſt abnegation or juggle? I but cryes the *Miniſter* your *Writers* ſay as we ſay, and therefore 'tis your opinion. But then Friend. Reply I, What becomes of your Argument, if there be no ſuch thing in the Writers you ſometimes urge, as I ſhall ſhow you before we part: or, if ignorantly you miſtake them which is not ſeldom done by the beſt of you: Or laſtly, if the matter you exclaim at, be only a fantaſtical whimſie of the deceived Canoniſt or Divine. Were it not pretty, do you think, if I ſhould ſay, that all the Proteſtants of *England* hold *de fide*, the *Presbyterians* to be the great *Antichriſt* mentioned in *Scripture*, becauſe the *Biſhop* of *Oſſory* has writ a Folio (never yet judicially condemned) to that purpoſe,

and

and may not we with your Worſhip's leave have an extravagant Author alſo, that deſerves to be as much laugh'd at, as his Lordſhip: But more of this point in the following Section,

I muſt therefore entreat you *Good Reader*, ſince my Antagoniſt has (as you plainly ſee) ſaved me the pains of writing about *Religion* (which is not my Calling, nor the buſineſs of this Treatiſe) by magiſterially telling us only what his own is, without defending it, and no otherwiſe diſproving ours, than by wrong ſtating it: I ſay, ſeeing this, I muſt entreat you never to believe ſuch a Detractor, till you firſt enquire of us; and having heard *what* we hold, and *why*, then in God's Name follow your own diſcretion and judgment: And ſo from hence we will go to the next Head, which together with the third, being of our *Manners* and *Practices*, and conſequently of *matter* of *Fact* (which is the ſcope of my writing) this ſlippery Eele ſhall not eſcape me, as he and his Brethren would hope to do in Scripture Diſputes, were they themſelves will be the grave Interpreters and Judges, though they decry it in other Sects, when they alſo claim the ſame Priviledge.

II Head. The ſecond Head is, as I ſaid of the *Danger that may ariſe to Magiſtrates by our Tenets or Principles*, being a Topick at large handled and confuted in the 6th. and in the 22d Section of the *Reply*: but leaſt that Book ſhould not be eaſily found, which encourages this ſtrange man, I'le here again treat of it.

The next Motive (quoth our Loyal Miniſter, p. 10.) that deſerves conſideration, to ſtir up the Proteſtant Zeal againſt Popery, is, *The ſafety of the King's Perſon, and the prerogative of the Crown, which hath no higher nor more neceſſary appendent, than his Supremacy in his Dominions in all Cauſes Eccleſiaſtical and Secular.*

Now *Reader*, let me ask you whether if *Solon*, *Lycurgus*, or any other painful *Greek* that had run over Countries to find out Laws for the well ſettling of *Government* and *Gouernours*, were now alive, they would not after this fair Story think that nothing could be ſo political for *Kings* as to be *Proteſtants*. I ſay, it were impoſſible for them after ſo rare a *Caveat*, but to conclude, that theſe abounding in all Affluence and Power, muſt needs live longer than *Neſtor*, whilſt thoſe of the Catholick model are but Tenants at will to the *Pope*, and oftener murthered than Players upon a Theatre. But how ſoon does this ſeeming reality vaniſh when we once come to experience, the trueſt-informer of Mankind; for then we find one *King* of *Spain*, one *King* of *France*, and ſo proportionably the reſt of the *Papal Princes* rant like the *Grand Seignior* (if they pleaſe) in their own *Dominions*, deeming the Reformed, in compariſon, but ſo many fettered and precarious *Vice-Roys*.

I need not, *Reader*, travel beyond Sea for examples of the ſplendour and greatneſs of Popiſh Potentates, ſeeing *Henry* the 8th himſelf was eſteemed over all the world 10 times more conſiderable before, than after his Revolt from *Rome*, though he had the whole prey of the Church, for his further ſupport & maintenance. Nor can any thing be ſo ridiculous as the fooliſh pretence of my Adverſary; That the *Perſons* of our *Princes* are ſafer than under *Popery*, when as every body knows that ſince the Reformation there have been but 3 *Proteſtant Kings*, to wit, *Edward* the 6th. *King James*, and *Charles the firſt*; and that all of them are reputed by *Engliſh writers* of the ſame *Profeſſion*, to have come to violent & extraordinary Deaths.

For my part, I lay not ſuch Abominations to the charge of any *Religion*, but to the pravity of humane Nature, which is alſo the cauſe that we are now abuſed by this unprincipled Incendiary; for were he not wicked in the higheſt degree, he would never have grounded any Argument upon the vices and ſcandals of *Popes*, when he knows their *Infallibility* is no Article of *Faith* among us, and that we are not more bound to believe them *unerrable*, than is the *Chancellour of France*, or any *Lieutenant Criminal of Paris*, That their King can do *no wrong*, which is as well a Maxim of *that Law*, as 'tis of ours in *England*. Their ill actions we abominate; as much as we admire their good ones; nor can we but think that all Chriſtians ought to be ſubject to theſe Prelates in *Spirituals*, being alſo aſſured that no *Kings* have been more famous and greater than thoſe, who have acckowledged them their *Paſtors*: Nevertheleſs we doubt not but theſe as well as Lay-Princes, and other great Men, have had their *Flatterers*. who perchance have ſometimes enlarged their *Prerogative* by their writings; and ſince we now talk of the *Popiſh Book-men*, let us a little further examine (becauſe this Miniſter and his crew inſiſt ſo much upon it, whether their Opinions ought to be imputed for Catholick *Doctrine* to us.

My Adverſary ſayes, he learns out of *Bellarmine*, *Suarez*, *Turrecremata*, *Peron*, and others, *That the Pope may depoſe Kings, and diſpoſe of Kingdoms*; And what then in God's Name? Why therefore the Romiſh Religion teaches and warrants the greateſt Rebellion imaginable. Is not this, Reader, urged like the man of parts I ever took him for, who will cut his own throat, do what you can to hinder it? For did not all the the *Biſhops of England* that were conſulted with (except one) and the great *Armagh* among them, declare to His Late *Majeſty* (and declaring and writing is the ſame thing) that he might lawfuly comply, and aſſent to my *Lord Straffords* ſentence, for the *quiet of the people, and avoiding of publick miſchiefs*, though he told them over and over, he was no waies ſatisfied in conſcience with it;

and

and upon this advice of theirs he past that Act, which with many tears he so often repented of, deeming is as murther, as he tells us in his transcendent Treatise on that subject. This shall not make me yet say, that our *Protestant Doctrine* teaches *Murther, or that the acting against Conscience for humane Advantages is warrantable*, though the Opinion of so many *Prelates* is comparatively more considerable to the *English Church*, than a thousand Doctors to the *Catholick*. Do not we find also that several of our *Learned Lawyers* have affirmed, that this or that was a *Prerogative* of the Crown, when others as Learned have told us the quite contrary; yet the *Law* of the Land is not therefore to be called *false*, or *answerable* for the various Opinions of its Professors. In short, *Reader*, were these *Schoolmen* which my Adversary mentions now alive (nor have I their works by me to see if he cites right) they would tell you, That every body that pleased, might reject their *Fancies*; nor can any thing more demonstrate our not being obliged to believe them, than the burning of *Mariana's*, and several such Books upon this very Question by good men, who would have suffered a thousand Deaths, rather than denyed the least iota of the *Catholick Faith and Doctrine*. Besides, if there be 10 or 12 that write thus, *Father Caron* has made a Catalogue of more than 250 *Defenders* of the contrary, as you may read in the late solid *Controuersial Letters*, which excellently handle this Question.

Thus Reader, you see how little his Allegations either from the Practices of Popes, or writings of a few Doctors make against us since we disown those *Opinions* that tend to *Rebellion* and *Disorders*, as all *Catholick Governors* will acknowledg. 'Tis so far, I must tell you from our *Tenets*, That we ought to assist the Pope in the deposing of our Princes or in any Donation of our Countrey, that there was not a Papist in the Land, as my be seen in Sir *Robert Cotton*, *Osborn*, and others, that were for the Spanish Invasion in 88, which made their Admiral say (as my Adversary has himself quoted in his *Answer* to the *Apology*) *That his Sword was to know no difference between either Catholick or Heretick in that Conquest.*

But how could we expect that this man who vitiates every thing he cites, at least by exaggeration, should not also venture to debase and ill represent our known Loyalty in the late War, which the glorious *Charles the First* in his excellent Book, and our present *Monarch* also in several *Speeches* have graciously pleased so often to remember. My Gentleman thinks forsooth and we are much obliged to him for it) that some of us were faithful, because, *No Plague*, sayes he, *was ever so fatal, as to leave no person uninfected*; and pray *Reader*, is not this a pretty Rhetorical illustration, when as I defie *him* and all his *Mermidons*, to show me as much as one that has

has been tainted: Judge therefore how pat his quarrel, is, *That Urban the 8th. forbad* (as he tells us) *his beloved Sons in* England *to take the pernicious and unlawful Oath of Allegiance.* I say, how pat is this complaint, seeing none of our Religion (though by reason of the ill wording of it we all absolutely refused it even to temporal loss) but strictly fulfilled its main scope and intent, whilst half that swallowed it were either up in Arms, or Abetters of the late unfortunate Troubles.

No wonder then that having so little to say, he is forced to quote the rest of his Calumnies out of his own *Answer* so fully confuted in the *Reply*. But to trouble you no further *Reader*, with the Defence of our Loyalty, let me here conclude with this true affirmation; That from the *Royal Standard* we rescued at *Edge-hill*, which was the first Battel, to the saving of *His Majesty* after *Worcester*, being the last, and so till His *Restauration*, there was no service that could be done for him omitted by us; nor in his absence behaved we our selves otherwise in *England*, than did the rest of the eminent *Cavaliers*, our generous fellow-sufferers in all that time of Tryal and Affliction.

One thing more I have yet behind, before I can finish this Head, and that is, To shew you a piece of Impudence in my Adversary, almost beyond the imagination of Mankind: It is in his last proof (p. 17th.) of our traiterous Practices, and urged against us in these words. "*And because you* "(meaning us Catholicks) *are so ready to throw the first stone against the late* "*Regicides, you should do well to clear your selves from the guilt of that sacred* "*Blood, which is charged home upon you by the Answer of* Philanax, *who has* "*not been yet controlled for the Accusation.*

Now *Reader*, what is to be said to one that can have the face in Print, to tell the world we never controll'd this *Accusation*, when the 3d. Section of the *Reply* is wholly against the *Sieur Du Moulin*, the godly Author of it; But after all this, what does the *French Divine*, do you think say? why in good truth this is the whole summ of it; *That when the bu-* "*siness of the late bad times is ripe for History* (and who unless a French Effronté could say, that there has not been time enough) *the Papists will be* "*found the great contrivers of them, and that the Roman Priest and Con-* "*fessor is known, who when he saw the fatal stroke given to our holy King* "*and Martyr, flourished with his Sword, and said, Now our greatest Enemy* "*is gone?*

Is not this *Reader*, a rare *Accusation*, and well proved; nay, fit also to be cited in Print? But pray be not too much in choller; for they that have quoted this nicking blow (and 2 or 3 have done it) were yet alwaies so modest as never to put down the words themselves. No they were ashamed

aſhamed of them, being aſſured if they had, they would riſe in Judgement againſt them, and alarm the World as to all their other forgeries, ſince moſt of their citaions are of the ſame lump and ſpecies. Beware therefore, *Reader*, of ſuch falſe Guides, who ſtrive to deceive, and not enform, hiring alſo one another out of oſtentation, to quote their mutual *Writings*; To this I muſt alſo add (before I conclude with *du Moulin*) what a *Proteſtant* of Quality, Eſtate, and Parts (that lives alſo near *Canterbury*) told me, *viz.* That meeting one day this worthy *Prebend*, and falling into diſcourſe about his *Book*, he ſaid, he could have wiſh'd the ſeveral *charges* in it, againſt *Papiſts* had been better prov'd, and then deſir'd to know of his Reverence how he would juſtifie his *Intelligence*, of their having a hand in the *King*'s death, as he promiſes there to do, *when lawful Authority ſhall require it*. The honeſt man, after much fumbling, anſwer'd, that Mr. *Pryn* was his Author, who would make it good, he was ſure.

As for that *witneſs*, *Reader*, the whole *Engliſh* Nation knew him ſufficiently, and how he deem'd nothing a ſecret, that could do us a miſchief; and yet in all his elaborate and odd works, he has never been pleaſed to diſcover this Machination; and if he were the Author of this *Hiſtory*, it may well become him that believ'd, that five *Papiſts* (in the beginning of the late War,) flew out of *Lancaſhire* among a flock of Geeſe, to deſtroy the Corn of the Godly; but he is dead, and therefore I'l ſay no more.

Nor needed my preſent *Adverſary* to have troubled the World, (but that he will be malitious to no purpoſe) with the *Pope*'s excommunicating and depoſing *Kings*, ſeeing, as I ſaid before, *Popiſh* Princes fear as little the loſs of their *Dominions*, as the *Proteſtants*; nay, which is *ſurpriſing*, and beyond Mr. *Bayes* himſelf, this ſenſeleſs man will inſiſt upon this ingrateful Topick, though he knows that ever ſince Reformation, the *Pope* has given away but two *Kingdoms*, *viz.* *England*, and *France*, which thanks be to God, belong ſtill to their Owners; whilſt thoſe that call themſelves *Proteſtants* have depoſed the abſolute Princes of *Scotland*, *Denmark*, *Swedland*, and *Geneva*; have raviſh'd from their lawful Governors the *United Provinces*, *Tranſylvania*, and many Imperial *Towns*, now calſed *Free*; Nor was there ever ſtranger Rebellions and Tumults heard of, than what they have committed in all the other parts of Chriſtendom; as Mr. *Heylin* himſelf record's with a vengeance, in ſome of his neweſt works.

'Tis not my buſineſs to recriminate, and remember the heats and ſenſual *paſſions* of men, were I not thus in ſpight of all *patience* forc'd to it, nor do I or the Catholick Party approve of the exorbitances of *Popes*,

who are but Men, and must answer to God, if they have not fed the Flock as they ought, and not the Church, which is far from acknowledging them *Infallible*; Nor have our *Popish Ancestors* in *England* been wanting to exclaim and oppose them in all unreasonable things; as we see even in *Matthew Paris* himself (a *Monck* so often quoted by my friend) and in our other ancient Historians still extant every where.

Having done with the *danger of our principles against Magistrat* which no body can be so wild to lay at our doors, but a few *Minist* *that will in spight of Fate be accounted the Church of England*, and describ by that witty, Masculine, and most judicious Author, in his incomparal *Rehearsal Transprosd*; I say having done with this charge, which no but extravigant men would Father on us, that have ever had such ab lute Monarchs of our Religion; I'l go to my *third Head*, being altoge ther forsooth of the *Politiques*; and therefore for a while, I'l leave y *gentle Reader*, to address my self wholly to my *Adversary*, a prodigio *Polititian*, another *Dignitary of Lincoln*, and as happy, (I'll be swor in *Policy*, as he has been already in Divinity, and now Sr. *Pol* have you.

III. *HEAD.*

Your first profound political Observation (pag. 18.) is; *That Po will be destructive to the Laws of the Land, because they must then tru under the Canon Law, occasional Bulls, and Legantine Commissions, a munire being a weak fence you say, in bar of the plenitude of the Apostoli Power*; and after this wise Reason, you desire *the Gentlemen of the Robe to dread a Religion, that may chance instead of their being waited upo their Chambers, drive them again as formerly to ply at* Westminster, *Watermen for Fairs*. But what if Lawyers, Sir *Pol*, will tell you (who shrewd men you know) that your Worship is a little mistaken, and as the powder of Lungs, is the best comfort and help for the Lungs, (the like is found in all other homogeneal Medicines) so no *Religion* be so lucrative and advantagious to them, as one which agrees altoget with their own *maximes* and *practice*? Nor does any thing they th resemble it like *Popery*, especially if it be describ'd by such a Rhetoric as your self; For they declare *the King can do no wrong*, *That their C mon Law is oral Tradition*, *that an unknown Tongue is fit and laudable*, *Clients must pay blind Obedience*; and so exact truly are they commo herein, that few know what *Title* they have to their Earthly *Happi* but as they implicitely believe from the assurances of these their *G*

nd *Directors*; In ſhort (omitting many other reſemblances) turn but he words, *King* into *Pope*, *Parliament* into *Council*, *Law* into *Scripture*, *State* into *Church*, *Lawyer* into *Divine*, and then *Papiſts* and *Gentlemen of the Long Robe*, are the ſame thing, or at leaſt as like as you Sir *Pol and Tortois*; and ſo here is a *Rowland* for your *Oliver*, and as ſubtle and notable a plot to draw the Sages of the Law to our ſide, as was yours to make hem averſe and oppoſite.

But who can have patience with this piece of formality, that durſt rge ſuch a fooliſh inſignificant Argument, That *Popery* will prejudice ur *Law* and *Lawyers*, when as not only they, but all men that can read now, what Learned, Rich, and Eminent Perſons, both for Power and ignity, we have had formerly here of this *profeſſion*; the like at preſent eing alſo ſeen in *France*, *Spain*, *Italy*, and other places. Who knows ot alſo what excellent *Statutes* our Anceſtors made, and what *legal prohibitions* were granted to keep within bounds the *Clergy* at home, and to rotect us from the deſigns of any abroad; by virtue of which *Laws*, nay f a *Præmunire*, which you, Sir *Pol*, ſo ſlight, *Henry* VIII. (whilſt he was Papiſt as every Writer of his Life has it,) not only chaſtiſed a Prince, nd Mighty Miniſter of State, but a *Cardinal* too, I mean the great *Wolſey*, who had alſo a *Legantine power*, in as ample a manner as could be ranted. No *Laws*, 'tis true, defend weak *Governours* from being ſometimes abuſed; but this I muſt ſay (and thouſands of good Proteſtants hall be on my ſide) that you, Sir, and many more of your *Tribe*, never ant will or pretence of *Jus Divinum*, to domineer like *Pandulphus*, or en his Maſter, could you find an eaſie Prince, and conjunctions fit for ; nor is it out of our memory, when you railed as bad as any Flatterer f the Court of *Rome*, at the *prohibitions* of *Weſtminſter*, which kept griſt om your Mill; and all of you look'd as pluffe and big upon the Layty, ſtarch it ſelf could make you. And ſo much, Sir *Pol*, by way of juſt reliation, and in contempt of your folly, which concludes a *Religion* to ill, becauſe of the abominations of ſome *Eccleſiaſtical Governours*; hough you knew theſe ill Actions, you mention, were recorded by *Wri-rs* of our own *Faith* and *Profeſſion*, that ſo their memories might ſtinke the Noſtrils of Poſterity, and be a warning to their Succeſſors to avoid eir vices and miſdeeds.

Your ſecond wiſe Obſervation (pag. 20.) is, *That Popery will reſume all the Lands alienated ſince the Reformation from the Church*, and therefore the preſent *Proprietors* of them you cry *Fire*, *Fire*, and that *Ucalegons* ouſe begins to burn. Now Sir, to prepare you for a ſober Debate, ſeeg for many reaſons *we cannot now Dance*, I'l tell you a Tale, and one

much truer than any of yours I'll promiſe you. *Ven* that villainous Regi
cide, whilſt he was Governour of *Windſor*, got a good Houſe, and th
Lands alſo of an honeſt Cavalier, not far from his Garriſon; At th
Treaty of *Vxbridge* ſome of his Wives friends came to ſee them, and ſh
to entertain her Gueſts with variety, carried them to this her Darlin
Seat, which they all very much admired. After dinner as they were ga
thering Fruit in the Garden, one brought them news, that the *King an*
Parliament were like to agree, which affected the whole Company either
with joy or grief, according to their private concerns, but after ſom
little pauſe, my good Lady recovering her ſelf, and turning up her eye
with a devout Reſignation, ſaid, *Verily, for my part I could be content wit*
Peace too, ſo every body might be quiet, and ſit under their own Fig-tree. Now
Sir, the reaſon why I trouble you with this ſtory is to ſhow you more evi
dently, your jadiſh tricks; for knowing how *Cromwel* and the *Rump* uſ
to alarm their *Partizans* againſt all that were *Loyal*, with the fear of loo
ſing what they had no right to, you here with their contrivances, (a
diſcernable as *Lambert*'s) malicioufly hope to terrifie and affright you
peaceable fellow ſubjects, though they have as good and ſure a Title to
thoſe Lands, as to any other Eſtate whatſoever; and thus I'll prove it to
you; For if the *Proprietors* be diſſeiſed of them, it muſt either be by a
Act of Parliament, or the Authority of the *Pope*; as for ſuch a *Statut*
(being oppoſite to every Members particular intereſt,) we may expect i
at the Greek Calends; and then the late *Fee-farm Rents* will be alſo re
ſtor'd to the *Crown*, which I am ſure are not diſperſed among half ſo many
men as the former.

Now concerning his *Holineſs*, Sir *Pol*, I never thought you took hi
for a *Child* before; for 'tis their play to give a thing and take a thing
nor is there to be found I dare ſay any body, but ſuch a wiſe man as you
ſelf, that fancies *Popes* cannot be tyed to an agreement as well as othe
Governours. Why Sir *Pol* is the *Alienation of the Lands of the Church* ſuc
a wonder to you? Well, well Sir, you come ſhort I ſee of your *Ance*
ſtour of happy memory, and *have Urin'd often* times without putting i
into your *Memoires*, otherwiſe you might have remembred even out o
the Gazetts that the *Pope* ſuppreſſed in the Territory of your *dear Venic*
many *Abbeys* in the late War of *Candy*; and pray tell me if your Wor
ſhip thinks that the *Lay purchaſers of theſe Lands* fear a Reſumption here
after, or that their *Children* will be *fool'd* out of them by the tricks o
Prieſts. And why forſooth then ſhall not our *Purchaſers* in *England*
that have lay'd out their money on the ſame Title, be as ſecure? nor di
the chief *Paſtor* want pious motives both in *Italy* and *here* alſo for hi

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Diſpenſation; the oppoſing the *Turk*, cauſing the one, and ſetling a *diſtracted Nation*, the other.

But Sir *Pol*, as you are leſs than your foreſaid *Anceſtor* in obſervations, yet you ſhall ſurpaſs him in *project*, if you'l follow my Council; and that is to go into *Germany*, where there are ſo many *Papiſt, and Proteſtant Princes, Noblemen, and Gentlemen*, that have (eſpecially ſince the Treaty of *Munſter*) either *Biſhopricks, Abbeys, or the like* confirm'd to them by the *Pope*, which has reſettled the *Empire* we know; now if you can but perſwade theſe *Proprietors* that the Pope will again take away *Church-Lands* when he thinks of them, what will not they give you to hold your tongue, or to teach them how to prevent this great and eminent danger.

My next Argument (and I have many more had I time) ſhall be a broadſide Sir *Pol*, and you are not ignorant that the *Malteſes* are good at it. Theſe *Knights* (as I am ſure you have often heard) continually queſtion the *States* with great threats for their Land in the *United Provinces*, though they never made any ſuch *claim* in *England*; and the reaſon of it is, becauſe what they held in *Holland*, &c. they have as good a Title to as ever; but ſince the Pope has confirmed the ſale of their *poſſeſſions* with us, they muſt needs acknowledge they have no manner of right to them. Beſides, what *Catholick Subject* of ours is there, who has not a conſiderable part of his *Eſtate* in theſe *Lands*, and yet none of us are diſquieted with either *Temporal* or *Spiritual* apprehenſions about them.

As I have proved you Sir, an ill man, for thus malitiouſly aſſerting what you know to be falſe, ſo now before I have done this Section, I'll ſhow you to be as weak a one, in your judgment, as can be fancied, for who but you would have thought that the citation out of the *Traitte Politique* had been to purpoſe. Lord! how did you chuckle at the ſight of this place, and chatter like a Jay that makes Love; nay thicker and faſter than when ſhe has a Hawk at her Taile, having found the Author to be not onely a *French Papiſt*, but a *French Marqueſſe* alſo, a wonderful *great Title* God wot; and what ſtrange ſecret have you Sir *Pol* after all this diſcovered? why you have found a Polititian, a *Brother of the Blade*, one whom you your ſelf deſcribe and take for a *Coxcomb* (and then one may ſwear he is ſo to ſome tune) I ſay you have diſcover'd a *Fop*, that ſhows how we may be invaded and deſtroy'd by his Monarch; and ſome of his ways are theſe: *To put us to expences; to create Diviſions between King and People; to favour one Sect againſt the other; to promiſe Benedictines their old Lands, which will make the Moncks move Heaven and Earth, and then the Catholicks will alſo declare*; From whence you conclude, *That there are Papiſts in the World, that can even in Print nouriſh hopes of deſtroying the Nation, and repoſ-*

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ſeſſing the Lands of the Church, and therefore wo be to the Purchaſers. Well I thank you for putting me in mind of theſe *Benedictines*; I muſt needs make friendſhip with them, for doubtleſs they are rare men, and worth an Army of *Davids Champions*, their enterpriſe being ſo prodigiouſly greater. I am reſolv'd therefore the next I meet to obſerve whether he *lappeth with his tongue* like one of *Gideon's Souldiers* or no; for commonly there is ſome private mark of diſtinction, between thoſe that can perform ſuch mighty works, and the ordinary race of Men; but pray Sir *Pol*, let us repeat your Arguments in fewer words if you pleaſe, and turn them, (as they do in *Analitiques*) ſeveral ways, that we may he eaſier ſee the truth of them

Becauſe, ſay you, the *King of France* by advice of your fellow Profeſſor the *French Marqueſs*, may promiſe our *Moncks* their Land (if he conquers *England*) therefore thoſe that at *preſent poſſeſs them* are in danger. Or elſe, thus, with your permiſſion, If a ſilly *Engliſh Polititian* (and I know one fit for the purpoſe) ſhould in ſcribling declare, that our *King* may eaſily get *France* again, by promiſing the *Hugonot Miniſters* the Eſtates of all the Peers; theſe great men ought then to think their Eſtates in a very perillous condition, *eſpecially ſeeing an Engliſh Proteſtant durſt in print nouriſh hopes of repoſſeſſing that Kingdom.* But Sir *Pol*, there's an odd *Corollary* that ariſes I fear from hence; *viz.* If any ſtranger writes, that the *Mogul* may ſoon get *England*, promiſing the *Rumpers*, when he has it, their old *publick purchaſes*, then neither *King* nor *Cavalier*, nay, nor *Biſhop*, *Dean*, nor *Prebendary*, can prudently look upon their Eſtates as ſecure.

And now Sir *Pol*, 'tis plain you have ruin'd the Church, therefore ſince you are ſuch a *Traytor*, I'll have no more to do with you, but ſhall hence forward treat with my *Reader*, who is another kind of men, and know's you I am ſure to a hair; But who could hope for better *Logick* from one that has the confidence to urge, that becauſe a bare propoſition of a Leaſe of 99 years by *King Charles the Firſt* at the Iſle of *Wight*, (and this alſo never accepted of) did not ſecure the then *Purchaſers*, therefore an *Act of Parliament*, and the *Pope's Confirmation* is no aſſurance to the preſent *Proprietors of Abbey-Lands*, but enough of this matter, ſince there are ſo many of Sir *Pol's* reflections ſtill behind.

The third Obſervation, Reader, that ſtirs up Sir *Pol's* zeal againſt Popery (pag. 25.) is, *The preſervation of Trade with the valne of Lands and Rent, which Abbey-lubbers* (as he calls the Religious Orders) *the Cælibate or ſingle life of Priests, our many Holy-days, and our ſo much eating of Fiſh will utterly deſtroy.* As for the laſie and uſeleſs lives of *Moncks*, it is what

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has ever been objected (by those that are called forsooth the enemies of the Church) against *Deanaries*, *Prebendaryes*, and all *perpetual Fellowships*. And here also Reader, you may observe what a man of judgement Sir *Pol* is, who cannot for his heart tell, whether the consequence of his own argument undermines or no those few *principles*, he would fain for his interest stand to. I shall not trouble my self here to prove the advantages of *Religious Houses*, since so many former and present *Protestants* of note, have lamented the want of them, nor will I insist upon their great *Hospitality* and *Charity*, or the wonderful good done by them in their Neighbourhood, it being recorded by Reformed *Historians* themselves, and amongst the rest *Stow* tells us at their suppression, *That it was a pittiful thing to hear the lamentations in the Countrey for them.* Now concerning the *single life of Priests*, which would cause a want of people here, what a way has Sir *Pol* found out, to encrease our store, *viz.* The Marriage of all the *Clergy?* when as 'tis even a *Proverb*, or at least a Protestant's maxime, *That nothing furnishes the Gallows and Bawdy-houses like Parsons Children.* There have been great and gallant men thus born, 'tis true, yet the former opinion is generally received, and much more probable in it self; for the *Ministery* of our Nation being, generally speaking, of the Dross and refuse the Nation, like *Jeroboam's Priests* of the meanest of the Land (as the writer of the present *State of England* laments) what good can attend such a Brood that are bred high, and then left Beggars by their Parents? But Reader, there's no need of staying long upon this point, seeing seven parts of eight of our Nation, are now so far from thinking the *Celibate of their Pastors the Doctrine of Devils*, that they conclude it to be a prudent and very necessary constitution; nay, seeing the *Reformed* Countries surpass not the *Popish* in number of people, and that our *Ancestors* never complained that we formerly lackt Inhabitants, the present want may be well look'd upon as a just Judgement, for this licentious and carnal Indulgence. In the next place Sir *Pol* is extreamly affraid of our Holy-days, which is a mighty grievance indeed, there not being in the whole year but four more of Obligation, than what are now commanded in the *English* Calendar, and if his inference, (*That there will be hereby less work done*) makes our an inconvenient *Religion*, then their *Zeal* that would take away all days of Rest instituted by man, is as to this end, much more necessary and reasonable; and thus Sir *Pol*, *Tinker-like*, by stopping one present hole in his *Church*, makes at least three by the consequence. But the last Argument, is the killing Reason; for since we have so many *fasting days* (he says) *the consumption of Cattle will be so much the less*, and consequently *Lands must fall*: Now Reader, lift up your hands, and bless your self,

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being assur'd, some fury has possessed him, for he could never be wild i this high degree by nature. Have so many of our *Protestant Divines*, an above all *Bishop Andrews* in his numerous *Lenten Sermons*, troubled them selves so often to advise *Fasting*, nay even a *Religious Abstinence fro flesh*, and does this Son of the Church, strike down all again at a blow Much wiser certainly was a late great Clergy-man well known to ever body (who having very heartily Preach'd up by proofs out of *Scripture* and *Fathers*, the eating of *Fish* on the appointed days) was found nex *Fryday* with a Capon and some Partridges before him, by a surprised Peni tent, to whom the Divine, after a little pause, said, *Let not this scanda lize you Sir, for Fasting and Abstinence are only self-denials you know; no there's nothing in reality that I love like Fish, and therefore to check the lu of my Appetite, I am content with these few Birds.* I shall not trouble yo now Reader, with the encrease of Sea-men, the employing of the poor and the other great advantages (which the several Acts of Parliament pre sume, by obliging us to this watery diet) because every man among u knows them; onely I must desire you to consider, what an excellent *con forming* subject this *Saint* is, who endeavours to say something against duty which even all the *Non-conformists* in *England* have in their judge ment politically approved.

Sir *Pol*'s fourth Observation (pag. 27.) is, *That Popery will bring t private persons a vast expence in Masses, Dirges*, &c. which piece of new or intelligence I suppose he has also had, from Emissary *du Moulin*, tha is to say, from Mr. *Pryn*, who has I remember such a notable reason a gainst Playes, in his learned Works; *viz, That they cost us a great deal*, o to that purpose; Now my solution of this difficult argument (whic would, I know have weigh'd much with this Sage *Bencher*) is; That *Mag na Charta* gives every body leave, to do what he will with his own; an to Sir *Pol* I also say the like, with this addition; That I believe the Pa *pists of England*, and elsewhere (for all the *expences* mentioned by him have as much money in their Purses at the years end, as their Protestan Neighbours of the same ranck and estate. Scandals sometimes happen i all Countries, and in all Religions, *but wo be to him by whom they happen* nor are we against the obviating any inconveniences or unjust imposition of the *Clergy*, as our *Ancestours* have done by their Laws of *Mortmai* and the like, which kept us here in as flourishing a condition as ever w were since the Reformation.

Sir *Pol*'s fifth Observation (pag. 29.) which nettles him, when he think of it, is, *Auricular Confession*; and here again I should have wonder'd a this unprincipled man, had he not by the frequency of his extravagancies

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put me beyond it; for who that was not acquainted with his humour, could have thought, he would have rail'd at what the Scripture not only expresly commands, in these words, *Confess your sins one to another*, but at a piece of Devotion also which so many of the *Church of England* have in Discourse and Preaching advised, and strongly defended in their Writings. 'Twere subject enough for a whole Book to enumerate the Spiritual comforts and advantages of this *Sacrament*; nor would there be any manner of benefit to *Governours* if *Confessours* could discover *Treason*, since then it would be altogether conceal'd from them, who now, we may more than presume will dissuade and dehort all Subjects from trayterous machinations, especially if there accrue no emolument and gain to themselves; And this check also *Magistrates* have over *Priests* and *Religious Men*, that though they must keep secret whatever the *Penitent* tells them, yet the *Penitent* may reveal the ill Councel which they give him; so that wicked Confessors run the same danger with any other person that incites a villain against his Prince or Superiour. To conclude, what *Catholick Governour* complains of *Confession*, or acknowledges it not advantagious to his interest, and who can deny but that *Sermons*, *reading of the Scriptures*, and all other *Acts* of *Religion* may possibly be abused and profaned.

As for *Indulgences*, against which Sir *Pol* has some short and ordinary dull glances, I see he understands them as he does other things, *viz.* either ignorantly or wilfully a miss; and if *Reader*, you would be further inform'd (for 'tis not my business now, as I said, to meddle with the speculative points of *Religion*) there are several Books that treat excellently of this matter at large. I cannot, I confess, but laugh at his quoting *Cornelius Agrippa*, (and he might as well have done *Rablais* or any other Buffoon) *about the incontinency of Priests*, since this very *Author* even in that Chapter tells us Mr. *Luthers rare principles of Whoring*, who then began to appear as the Man of God, purposely sent to convert the World. Sir *Pol* is also as pleasantly or malitiously ignorant concerning those ancient *Rates* mentioned by him of *Fornication*, and which in truth he stole (though in his margent he puts *Taxa. Cancel. Apost.*) out of the late *Protestant Almanack*.

This Imposition, *Reader*, you must know was onely a *pecuniary mulct* upon some transgressions, as we have here about Swearing; and therefore with as much Justice I might exclaim at the horridness of the *Religion of England*, saying, a man may lawfully *blaspheme* and *swear* for such a sum of money; telling you thereupon a story of a *Protestant* (and there

are hundreds to this purpose) that being to pay a shilling for an *Oath*, threw down half a Crown; but the Officer not able to return 18. pence, the Delinquent told him, that if he would take so much for two Oaths more, he need not look for change, otherwise he expected the residue.

But since Sir *Pol* has rail'd with all the *Billings-gate* language imaginable at our *Popes, Cardinals, Bishops, Priests*, and *Religious*, I will not scruple to tell, you *Reader*, at least one Reason, (for I receiv'd it not from him in *Confession*) why he is so piquant against them; 'tis out of madness, to see that none of his *Flock* will trust him with scarce the news of a *Gazette*, which is not, I confess, his fate alone, but of all the *Ministery* in general; it being the common saying among Protestants themselves, *That if one would have a thing well bruited abroad, 'tis but telling it the Parson as a secret, who will not fail of acquainting his wife, and she presently the whole Parish with it*; nor do we want many examples of the *Faith* of these Spiritual *Pastors*, and amongst the crowd, *Hinde* the famous Robber will furnish us with one, who being apprehended after *Worcester* business, was carried from *Assize* to *Assize*, that somebody might accuse him; yet by reason he was a *Cavalier*, and had been very favourable and gentle in the exercize of his ill courses, not a man could be found; at which the *Parliament Judges* being angry, got a Minister to advise him to *confess his sins*; the Ghostly Father obey'd their commands, and strictly examin'd him, especially about *Murther*, telling him, that otherwise God would never *forgive him*; whereupon the poor man answered, (having *verbum Sacerdotis Reformati* for his security,) *That he never killed any one in his life, but lately a Round-headed Souldier on a Party*; which Fact the villain gave in Evidence against him the next day, upon which he was condemn'd, and soon after Executed; and so much Reader for this dangerous Popish grievance.

The sixth and last Observation or Reason, (pag. 32.) that makes Sir *Pol* our mortal enemy, is, *self preservation to avoid Imprisonment, Fire, Faggot, Massacres, Racks, and Gibbets, the known methods*, he says, *by which we Romanists support our Cause, and propagate our Faith*. Then does he wisely glance upon the *Parisian Vespers* in Queen *Mary*'s days, *Duke of Alba, Powder plot, Irish Rebellion*, &c, all which are at large answered in the *Reply*, where 'tis proved by several Reasons, and sufficient Authority, that either the Allegations are false, as to matter of *Fact*, or no more to the *Catholick Religion*, than *Judas* his treason is to *Christianity*. And by the way *Reader*, observe how still he runs in the same track, citing things

things to his own confusion, else he would not have mentioned our severities to the *Albigenses* and *Piemontese*s, knowing what open *Rebels* they were, and besides *Professors* of a *Religion*, which *he* and many of his *black Tribe* (had they come within the Virge of their cruelty) would have persecuted to the height, as all the poor *Quakers*, and other *Sectaries* know by woful experience. Has not the judicious *Transproser* a long Paragraph of the furious temper of these *Clergy Men*, 'who have raised his indignation (as he ingenuously confesses) finding them always to have been for 'the most *precipitate*, *brutish*, and *sanguinary Councels*; and that the softness of the *Universities*, where they have been bred, and the gentleness 'of *Christianity*,' in which they have been nurtur'd hath but exasperated 'their Nature; with much more to the same purpose; and this also all *England* acknowledges, since these men neither in *Writing*, *Preaching*, or *Practice* have show'd any bowels of compassion to their *dissenting Brethren*, but on the contrary have been still prompting the *legislative Power* to new Laws of severity; and when *Mercy* has been used, 'twas utterly against their wills, and only commanded by his Majesty, with the advice of his Lay-Officers. Are not these then fit men do you think, Reader, to cry against the *Roman Inquisition*, which is in force in no Countrey, where Dissenters from that Religion are or ever have been since the Reformation, numerous? yet here among us they would be punishing for Conscience, where above half the Nation is openly of a perswasion contrary to theirs, and three fourths of the remaining part care not a fiddlestick for them. He that will according to *Principles* cast a stone against *Papists* for any past severity, (of which there is not the fortieth part true) must be one that declares for a *general Toleration*, and not a passionate, and self-interested *Minister*, that does the same thing he bawls against, nay in some manner much worse; and this (in the two late Letters) the *English man* acknowledges to his *Dutch Correspondent* in these words, 'In short Sir, our eyes are now opened, and we find that all opinions in Power have still used severities against their Adversaries, and therefore none ought to blame his fellow, seeing, *We have all erred and strayed, and followed too much the devices and desires of our own hearts*, for thus did *Henry* the Eight, thus did *Edward* the Sixth, thus did Queen *Mary*, thus did Queen *Elizabeth*, thus did King *James*, thus did King *Charles* the First, but thus will not King *Charles* the Second do any more, who know by experience as well as inclination what a virtue, Mercy is; and really it vexes me to see even Papists themselves call us into the List, and offer to show, That we have executed more of theirs for Religion, than they of

'ours, adding as an Alleviation on their side, that 'tis less cruelty to de'stroy Eggs in their hatching, then a Covey that is Pen-feathered, and 'at full growth. And truly *Reader*, this is a great Alleviation and there is a vast difference between us, that enjoying great Peace and Tranquillity in the Church, strove by old Laws to suppress a new Religion, which we understood not at all, which made disorders we saw in all places where it came, and which was also taught by jarring *Professors*, and at Daggers draw among themselves. I say, considering this, there's great difference between us, and the *Protestant Party*, who as soon as ever they were in Power began to persecute us, their elder Brother, *calling our Religion inconsistent with Government*, though the whole World had flourished under it so many years; nor have they ever since in any place where they command, admitted us into Offices, though we in many Countries suffer them to enjoy *places of Trust and Credit*; and of this true *Assertion* you may see more in the *17th. Section*, and in the *Post-script* of the *Reply*; Nay, I wish in *England* we had half so much favour, as they have in *Piedmont* in self, where sir *Pol* says, they are persecuted; for there I am sure they have *Ministers*, and publick *Churches* too, and therefore let any man judge, whether the Reformed or we are kinder to dissenting *Subjects*. I do also here declare upon the Faith of a Christian, (which is the greatest Oath imaginable) that I abominate for my own part, the very thought of *Blood* and *Persecution*, upon a *Religious* account, and that I believe the Catholicks of *England* would not touch the least hair of any Protestant's head, (were they in power) for his *Conscience*; nor do I question but that they would oppose too, the exorbitancies of the Court of *Rome*, as zealously as has been done by our pious and famous Ancestors, or as any Catholick Prince at present does; and that no body wishes more the temporal prosperity and greatness of the Kingdom, than they. And now *Reader*, if we that really thus believe, and that have so faithfully served our King and Countrey, (as two of our Protestant Princes have publickly attested) merit to be used like slaves, and to groan under the severities of the most rigorous Laws, that ever yet were heard of; what can there be possibly done by man to deserve *Favour* and *Indulgence?*

I would here end with my *Politico*, were I not to show one piece more of his matchless Impudence, which is that *Del-Rio*, informs us, That the *Powder-plot* was by the privity and direction of the *Pope*, when as this Author (which upon this Accusation, I was very curious to peruse) publish'd his Book in *Feb.* 1598. (for then the Licence for Printing it bears date)

date) which is seven years before that treasonable Machination; nor has he a word there of *England* in the place. And whereas, Sir *Pol*, says that *Clement* the Eight gave order, That no Priest should discover any thing that came to his knowledge by *Confession*, for the benefit of the *secular Government*, 'tis absolutely false; for his Holiness's *Precept* was only to the *Superiors* of the *Regulars* or Religious men (as the said Author expressly tells us,) *That they should diligently beware of making use of any thing known by Confession, to advantage their own Exteriour Government*; That is to say, if by *Confession* a Superiour came to know the natural imperfection of a Subject, as his *Lying*, *Idleness*, *Prodigality*, &c. he should not therefore put him out of *Office*, or deny him the vote, which otherwise he intended to give him; for the *Pope* would have Confessors (as the said Casuist declares) behave themselves so, as if they had not heard Confessions; and the reason of this command was, least those *Penitents* should be shie of confessing their faults to their *Governours*, and consequently be depriv'd of wholesome *advise* and *councel*, which is one of the main ends of that so profitable and holy *Sacrament*. And here again, we may see the Integrity of my Adversary, and the rest of the Brotherhood, who to delude the people, (for how else could they keep them in ignorance) cite places against us, which when examined, are quite contrary, even in expres terms; and if this way of proceeding be abominable, little less is his mentioning an *Accusation* of the Bishop of *Angelopolis* against the *Jesuits* (which by the way is nothing to the Catholicks in general) when he know's that it has been answer'd to the full in the *late Letters* against Mr. *Stillingfleet's Idolatry*. And in the like manner durst *du Moulin* accuse us with the *Writings* of Mr. *White*, who was, he knew, not onely hated and decry'd by the Catholicks here, but condemn'd for these very *Writings* by the *Pope himself*, even before the *Restauration* of his Majesty.

Thus *Reader*, have I given you a brief account of Sir *Pol*, and his political Observations, by which you may see (though he had not juggled in his Quotation) what an excellent Proficient he is in this science, and pray judge whether any Character can befit him better, than what my Lord *George Goring* gave a base, though self-conceited Cook at *Bruxelles*, *That he was the best Artist in the World, abating two faults*, viz. *That he had always the worst Ingredients, and that he always put them the worst together*; and therefore what marvel is there (seeing we have such Preachers of the Word) that Sermons sell for a Groat, whilst every ordinary Play is a shilling.

Nor can I but say when I consider my Adversary and his fellowes, that

------ *Stulta est Clementia, cum tot ubiq;*
Vatibus occurras perituræ parcere chartæ.

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POST-SCRIPT.

THus *Reader*, have we run over this ſcandalous *Libel*, without omitting the leaſt material Argument againſt us; though I ſhall hereafter (as I hinted in the beginning) make ſeveral new, and longer reflexions on it; nor is it the buſineſs of my preſent *Work*, either to diſſwade any *Papiſt* from being a *Proteſtant*, or to perſwade a *Proteſtant* to turn *Papiſt*, but to ſhow you how ſtrangely we have been defam'd and injur'd. This made me avoid (as you ſee) all *queſtions of Religion*; and had my Adverſary only proſecuted his fooliſh *Polemical Diſputes*, he might now to his advantage have been at reſt, as is the Grave anonymous *Author* of a late *Controverſial Sermon*, who wiſely conceal'd his name, for fear of Dr. *Pierce* his fate; I ſay, had he only troubled the World with his *Controverſie*, he might have for me aſſum'd the title of *Invincible*, and if he pleaſ'd all the *terrible names*, even of the *French* Navy it ſelf; but for him impudently to abuſe and calumniate ſo many perſons of Loyalty, Birth, and Eſtates, is a provocation beyond pardon, eſpecially ſince ſilence is ſo often imputed to us for guilt. 'Tis the Reputation of my Friends, and with theirs my own I here vindicate; nay, the Reputation of thoſe who have ſhown ſuch active and paſſive Gallantry all along, as no Age or Region could ever yet ſurpaſs; Nor have we aim'd at any thing further by this our duty, than to be deem'd by our *Fellow Subjects*, lovers of our *King* and *Countrey*; and truly 'tis very hard if we have not deſerv'd that Character, after a Demonſtration of ſo much Fidelity and Affection.

As for *Liberty* of *Conſcience*, we never deſired any particular favour, but that every body ſhould enjoy the Bleſſing, even in ampler manner than our ſelves; and this I muſt alſo ſay, that no people received a Grace with a more hearty acknowledgement, and with greater moderation, and reſpect than we; Nor was there during this *year of Peace*, (as I can with much aſſurance affirm) one Prieſt, one Maſs, one Converſion more in *England*, than in 63. 66. or any other year of Trouble and Perſecution. I may juſtly call it a *year of Peace*, when in it (the long and private animoſities of ſeveral Factions being appeaſed) the *Temple of Janus* became cloſely ſhut, a thing not heard of in this our Iſle, ſince *Luther*'s firſt appearance in the World; nor ſhall we, I fear, be thus rebleſt, till we make uſe of the ſame Chriſtian, and charitable Lenity.

Who ever found *Diſſenters* ſo united to the Government before, and who ſince the *Reſtauration* of his *Majeſty* ſaw this Kingdom ſo courted

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and esteem'd by our Neighbours? Well, therefore might our wise *Chancellor* in his Speech say, *That Reputation is the great Support of War*, seeing in the space of two Months, (without the loss of either Town Ship, or Man,) we are from a mighty People become the contempt and scorn, not only of Strangers, but of all our Allies also. What new *Courage* has our *Enemies* received by our Differences, and how do they that lately addressed themselves with all Submission, call us now *Polanders*, and prepare for a second *Chattham Expedition*, as they think fit to term it? *de Witt* we see (in the *Dutch-man's Letter*) was terrified by this *general Indulgence*, beyond expression, because he imagin'd it would wholly unite the Nation; but upon the second thoughts, he found that some of our self-interested Clergy would get his Majesty to repeal it, to the greater increase of our *Jalousies* and *Distractions*. This consideration made him ever defie us, and though he liv'd not to see the fulfilling of his *Prophecy*, yet his Followers glory in his *Maximes*, and expect the *foretold advantages* without the least fear or scruple.

If then *Liberty of Conscience* were so beneficial to the *Kingdom*, why might not we *Catholicks* in modesty hope for some *Favour*, that have so evidently shown our selves good *Subjects*; All other *Dissenters* enjoy'd larger Blessings, I am sure, and yet we were thankfully contented with the bare *Indulgence* of our *Chambers*, which the *Turk* himself never deny'd any body in his *Dominions*; nay, what strangely surprised us, was to see, that all the *Non conformists* (with whom we never kept Correspondences, nor had yet opportunities to serve) should show us, (through the whole course of this tranquil year) that *Affection* and Brotherly *Love*, which those with whom we have been long acquainted, and who made us many outward Professions, deem'd it unfit to afford. God reward the one for their Christian *Charity*, (which I wish we could requite) and pardon the others, if they have forgot their try'd *Friends* and *Relations*.

For my part, I think nothing ought more to alarm the Members of the *Church of England*, and make them doubt that their Religion is not so true, nor ours so false (as their Ministers would have them believe) than their apprehending us so much by all outward signs, and expressions; for who, that can think himself in the right way, would dread the propagating of our *Faith*, which is (as our Preaching Enemies confess) so contrary to sense and reason, so full of *Obedience*, *Penances*, and other severe *Austerities*, and that has no humane *Advantags*, which equals, much less excels the *Protestant*: I say, what wise man can apprehend the growth of such a *Religion*, if it be so silly and false, as these our Adversaries would have it; or who can fear here the decay of the *Reformed*, that besides it's *Verity* has

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so many Patrons, so many Preferments, so many Libraries, so many Professes, so many Scholars, and so many other great helps to support and [illegible] more generous methinks, are all the rest of the *Sects* among us [illegible] the one hand they charitably assent to our being *indulg'd*, and [illegible] our preying on their *Flocks*. Thus the Learned Doctor *Wild* a Presbyterian in Profession, abbridges neither in his *witty Letter*, nor in his *gratulatory Poem* to his Majesty, our *Christian Liberty*, and yet defies our Doctrine, acknowledging the Bible a sufficient Defence against it; The *Quakers* too we see by Mr. *Penn*'s late sober *Proposal*, look upon us as *Englishmen*, and would not have us persecuted for *Religion*; but still they are far from imagining that we should thereby gain upon their Party, that both they, and all *Independants*, also earnestly desire that *Christ* and *Anti-Christ* may meet, assuring themselves that then the Victory will not be long in getting.

'Tis plain therefore, what Church among us seems most conscious of its weakness; and how can it do otherwise, when my Adversary is thought a strong and mighty Champion in it: strong I confess he is, if *Calumnies* and *Forgeries* will make him so; no can any body more resemble him, that thus thirsts after *fraud* and *sanguinary* Laws, than *Solomon*'s wicked man, who cryes to his Partizans, *Come let us lay wait for blood, let us lurk privily for the Innocent without cause*; and therefore I need not doubt, but that every true *Englishman*, will consider our condition, and abominate his ill-natur'd Seditious Designs, remembring also this pious *Precept* of the same wise King, *Withhold not good from them to whom it is due, when 'tis in the power of thy hand to do it.*

FINIS.